A DIA

LOGVE OR FAMILIAR talke betwene two neighbours, cõcernyng the chyefest ceremonyes, that were, by the mighti power of Gods most holie pure worde, suppressed in Englande, and nowe for our vnworthines, set vp agayne by the Bishoppes, the impes of Antichrist: right learned, profitable, and pleasaunt to be read, for the comfort of weake cõsciences in these troublous daies.

Read first, and then iudge.

From Roane, by Michael Wodde, the .xx. of February. Anno Domi. M.D.L.IIII.

BRITISH MUSEUM

A TALKE BETWENE OLYuer a profeſſour of the Goſpell, and Nicholas noſeled in the blynde ſuperſtitions.

NIcholas. Good morow goſſyb. Oliuer. God gyue you good morow good Nicholas. Whyther away ſo ſone this morning? Nicho. To church man, heardeſt thou not the bell ryng to maſſe? Oliuer. Ye were not wont to be ſo haſty a morninges to churchwardes. Nicho. No, for when we came ther, ther was nothing to do but to heare a prieſt babble. But now I thancke God, I may ſe my maker againe. Oliu. Your maker Nicholas? who is that? Nicho. The great apple maker of holdernes. Oliu. Apple maker? ye mean God, do you not? Nicholas. Yes marye do I. Olyu: Then I perceiue, that ſo long as Gods commaundemenres were read in the Churches, ye counted it bablyng, neither delited ye in hearing the, but now ye haue ſomwhat to gaſe at, that pleaſeth ye. But Nicholas

Ex.xxxiii. Iohn.i. I haue heard it saiꝺ, that no man euer saw God wyth his mortall eye. Nicho. Yea, these heritickes tell vs so, but I trust to see a good mani of them fry a faggot for this geare, yer long. Oliu. Are ye there now Nicholas? I had went ye had loued and fauoured the word of God, set out by our late most gra-tiouse, vertuouse, & innocēt king. Nicho. So I dyd, as long as he ly-ued, but now that he is dead, I wil do as most men do, & so shal few-est men wonder at me. Oli. In ver-i dede it is a politique worldli say-ing, but Nicholas, thynckest thou that god is dead? Nic. Nay by my fayth. Oliu. What and God won-der at the, to se the so vnconstāt, and vnstedfast, waueryng as the wynde, as a weathereocke doth, that stādeth vpō the steple? Nich. Ther are mo weathercockes then one. Oliuer. Yea Nicholas that I thincke, and mo then stand vpon steeples also: but we shuld not do as the most do, but as the best do-eth. Nich. So do I, for I do as the richest in al the country doth, and as all the greateſt learned men do,

nal the countrey. Oliu. Rytches are a good gyft of God, but when they preuaile, and to much addict a mans hart vnto them, they make the same skant a good man. Neyther are the greateſt clearkes the wiſeſt men alwai, nor yet the beſt. But they be the beſt, that preſer gods honour before all thynges, and that conſtantly abyde in the truth therof, how ſoeuer the rytcheſt men, & greateſt clerkes turne them ſelues frō it. And this I meruel with what faces men can looke to be accompted Chriſtians, that deale ſo vnfaithfully with Chriſt. For eyther they tooke it for the truth, that was ſet out amongſt vs, or for an vntruth. Yf they tooke it for a truth, why do they now vntruly go from it, as though there wer no truth in it? Yf thei knewit to be no truth, but falſe doctrine, why dyd they not as Chriſten mē, defend that doctrine, which they knewe to be a truthe? Nich. They durſt not for fear. Oliu. wo worth that feare, that putteth away the feare of God, notwythſtandyng

thet was no ſuche cauſe of feare. For al the raigne of that moſt gratious king, their raigned mercye & pitye, long ſufferaunce, and patient abyding for amendes, euen of them, that when thei were confuted, ſo that neither their wit, nor learniug was able to withſtand the truth: yet maliciouſly they would not conſent nor agree vnto it, but outwardlye afore men, to flatter thoſe that were in authoritie, thei bare them ſelues as great forwarders of the kinges procedinges, as could be. and what they were inwardly, now appereth vnto al mē. Nicho. They were worldly wyſe men. Oliu. Ye ſay truth. worldly wyſe in dede: but ſuch wiſdome is great foly before God. and vnto ſuch wiſe men (as Chriſt ſaith) ar the ſecretes of god hiddē, ſo that theineither haue faith in god, nor in his ſonne Ieſus Chriſt, they neither haue the feare of his iudgementes, nor loue of his mercy: For theſe things ar geuen vnto babes, to the outcaſtes of this world, þ ar coũted foles & outcaſtes, as their maſter

maſter Chriſt was. Theſe do not ſeke to flatter kinges and prynces, but they ſeke to pleaſe God, and to ſet forth his truth, with the loſ (if God ſo lay the burthen vpon them) of goodes, frendes, name, & euē their life. which of theſe trow ye, at moſt worthy to be folowed? Nicho. I can not tel I. we dyd wel inough afore, and better then we haue done ſince, for we had neuer good world, ſince this geare began. But our ſir Iohn telleth vs a nother leſſō. Oli. what I prai the? Nich. Mary that he maketh God euery day, at his maſſe. Oliue. Can ſyr Iohn make thy maker? Nicho. Yea that he doth euery dai. Oliue. And doth he ſhew him vnto the? Nicho. Yea, he is as faire a liſter, as ani is within Hamſhire. Oliu. And what doth he with hī afterward? Nich. what man? eat him, or hang him in the Pix. Oliu. Than he maketh him, and eateth him. Nicho. what els. Oliue. what hangeth in the Pix? Nich. Gods bodi ſacred. Oliue. Thou ſaydeſt ſyr Iohn dyd eate gods bodye. Nicho. Yea, ſo I

ſaid. Oliue. How can he eate hym, & hang him vp to? Nich. I can not reaſon ſuch hie matters. I beleue as our ſir Iohn telleth vs. Oliuer. Who made goddes bodye ſacred? Nich. Marye ſir Iohn. Oliue. And who made ſir Iohn? Nich. God made him. Oliue. Then he is euen with god, and maketh him again. Nich. We trow ſo, for ſir Ihon is a preſt anointed. Oliu. who made him a prieſt anoynted? Nich. The Biſſhop. Oliue. whetwyth anoynted he him? Nich. with oyle in the Chriſmatorye. Oliue. who made the Byſhoppe. Nich. The Pope, Oliue. Then the Pope made the Byſhop, the Byſhop greaſed ſyr Iohn, & ſir Iohn made God. Nich By our bleſſed Ladye Oliuer, ye are as bad as the beſt, and I am ſory to ſe you fal to this new learning. Oliue. In good faith Nicholas I am ſory to ſe you and many a thouſand mo, thus to fal againe from gods word, to your old ſuperſtitious errours and idolatries, Nic. we beleue as our fotefathers did. Oliu. what cal ye forfathers?

Nicho.

Nich. Mary my fathet, my grandsire, and my great grandsire. Oliu. Is thy father aliue? Nich. Yea, but he is at the last cast. Oliue. Howe long is it, since thy graundsire dyed? Nich. He died. xx, yere synce, when I was twelue yere old. Oli. How thinkest thou, was not saint Peter and saint Paule forefathers? Nich. Yes marye. Oliue. was not Christ a forefather? Nich. yes blessed mot he be. Oliu. Nicholas, ye blesse Christ, but you cal his word, newlearning, herisie and babling. Nich. Naye that I do not. Oliuer. Did not you cal the holy readyng of the Byble so euen now? Nich. why? our sir Iohn telleth vs it was made by king Harry theight. Oli. No good Nicholas no. That gracious king set it out, and commaunded that the people should reade it. without ani letting. But the Bible is gods boke, and al that is in it, is gods truth. Therfore the old fathers, that we should folow. ar Christes prophetes, and Apostles, and Christ him selfe. and not our old grandsires & grandames. For

God

God geueth an expresse cõmaun-
dement, saying: Be not lyke your
zacha.i. forefathers, vnto whom the pro-
phets cryed before tyme, saying:
Thus saith the lord god of hostes.
Turne from your euell waies, and
from your wicked imaginations,
& they heared not, nor toke heede
vnto me, saieth the Lorde. Nich.
Our forefathers were good men.
Oliuer. But yet Christ was better.
Nich. They were wise men. Oliu.
Yea, but yet Christe was wyser.
Nich. They were holy men. Oliue.
But Christ is holier. And what so-
euer you can tecken of them, good
1. corin. i. nes, wisedome, holynes. &c. Christ
excelleth them in al things. For he
is made of god vnto vs, our wisdõ,
righteousnes, holines, sanctifica-
Iho. xiiii. tion, and redemption. Christ is the
way, the truth, and the life, and no
man can come to the father, but
by him. He that heareth Christes
wordes, hath life euerlasting. But
Nicholas, tell me, cã sir Iohn make
an oxe, or an horse? Nicho. Nay by
mi truth. I trow not. Oli. How can
he thẽ make gods body. Nich. It is
no mat

no matter how, we muſt beleue ſo. for he ſaith ſo. Olyu. Nay Nicholas, we muſt not beleue al that ſir Iohn ſaith, but we muſt beleue all that he ſaith, and hath gods word to confirme his ſaying. And this is an intollerable pride of the papiſtes, to teach the people, that thei make gods body. Ttuth it is, that Christ aſcending into heauē, gaue gyftes vnto men, and appoynted church miniſters, but far other thē greaſed ſhauelinges: for he apointed Apoſtles, prophetes, Euangeliſtes, Shepheardes and teachers. And ſaint Paule calleth the miniſters of the church, by the names of Biſhops and Deacons. The office of theſe miniſtets appointed by Christ, and S. Paul, is to preach gods word, to cal al men to repentaunce and amendement of life: & to declare to them that repent, the good newes of the goſpel. Nich. Yea, the preſts wer wōt to come to our houſes, & to ſay vs goſpels, & make vs holi water, & holy bread: and ſo I truſt they wil again now. Oliue, I pray the heare me a litle.

Eph. iiii.

Phili. i.

i. Tim. iii.

Luk. xiiii

Iohn. xxi

i. Tim. iiii

The

Luke.ii. The gospel is a glad tidings that
god the father, for his sonne Iesus
ii.cori.v. Christes sake, is contented, and re-
conciled, and receiueth mā againe
Gala.iiii. to his fauour and grace, and wyll
for his sonne Iesus Christes loue,
Ephesi.i. take vs (by adoptiō) to be his chil-
dren. giue vs his holy gost. & make
Ioh.xvii. vs enheritours of eternal life. And
to confirme this promise, our Saui
Titus.iii. our Iesus Christ hath ordained. ii.
holy sacraments: Baptisme, wher-
in we are certified. that al our sins
are washed away, in the death of
i.corin.xi Christ: And the holi supper of the
lord, that when we come togerher
Mat,xxvi we should take the bread, breake
it. & eate it, in remembrannce that
Mar.xiiii Christes bodi was (vpon the good
Luk,xxii, Fridai) offered vp, vpō the crosse,
for our sinnes, and we shoulde al
drinke of the cup, in rēmembraūce
that Christes bloud was shed for
our sins. Therfore this is the prie-
stes office, to preach the death of
Iesus Christ, and to teach the peo
ple to know, that none other thing
could deliuer them frō their sins,
and therfore they ought both to
consider

conſyder the haynous vglines of ſin, and the great wrath of god ouer it, which otherwiſe wold not be reconciled, nor atone with mā. Then on the other parte, to declare the great mercy, loue & charitie of god towards vs, that ſpared not his own beloued ſōne, but gaue him to the death of the croſ for vs. Thus ſhoulde they be moued to repent the euel done, to beleue and loue the charitie of God, & to walke in loue, & good frendſhip, one to an other: euer ſtudying to liue an obedient life, after the heauenly fathers wil and commaundementes. Nich. Dothe not the prieſt make Gods bodye? Do we not eate gods body? Oliu. Firſt anſwer me (if thou can) to a queſtion or two. Nicho. I wil if I can. Oliue. Canſt thou ſay thy Creede in Engliſhe? Nicho. Meaneſt thou the new Creede, or the old Crede? Oliuer. There is but one Creede. Nicho. I can ſaye that my mother taught me. Credum deum. I was harping at the new a good while, but nowe I care not forit. Oliue. I Rom. viii

se it was not for nought that christ said to his Apostles: blessed are the eyes that se that you se, For euen as then many were blind, and wold not se the light of his worde, euen so is it now. wel, I wil help you out with your question. Do you not beleue, that the sonne of God came downe from heauen, & was borne for vs of the virgine Mary, takyng our mans nature of her substaũce? Nicho. Yes that I do. Oliuer. And that he was crucified for our sins, dead and buried. and rose agayne vpon Esterday? Nicho. Yes verely. Oliu. And that he ascended into heauen, and sitteth on the righte hand of God the father almighti? Nicho. Ye mary ye. Olyu And frō thence he shall come to iudge the quicke and the dead? Nich. Ye mary. Olyu. Do you beleue this in very dede? Nicho. Ye by my trothe? Oliuer. Then Christes bodye was made in the wombe of the virgin, not by sir Iohn. but as our Creede saith. he was conceaued of the holy gost, & borne of the virgin mari. Other making of Christes body, ther is

Luke. x.
Iohn. ix.
Luke. i.

Is none, nor neuer was, nor neuer
ſhalbe. Thus our lord & ſauiour li
ued in this world, & taught vs the
wai of gods truth, euē the doctrine
that is ſet out in the holy Byble,
wherof the chief and principal ar-
ticle is, how we are redemed frō
our ſinnes, and receaued into the
fauour aud grace of God, by that
holy raunſome of Chriſtes bodye
broken vpon the croſſe, & his pre-
cious blud that was on the croſſe
ſhed for vs. The holy bread geuē
at the lordes ſupper, is the ſacra-
ment of Chriſtes bodye that was
broken on the croſſe, and the bleſ
ſed cup that we drincke, is the ſa-
crament of that bleſſed blud ſhed
for our ſynnes. And when we re-
ceiue them, as our body ſedeth vp
on the outwarde thinges we ſe, ſo
our ſoules are fed with the inward
thinges we ſee not. For the verye
fleſh of Chriſt is not eaten wyth
our bodilye tethe, nor his bloude
dronke with our bodily mouthes
or throtes: but it is a ſacramental
eating, done bi the ſoule & minde,
not by the bodye or carnal inſtru-
mentes

Auguſt in
Ioa. tract.
Item in
pref. pī.
xcviii.

ments of the body. Nicho. Howe can we eate, but with our tethe, or how can we drincke but wyth our throtes? Oliu. You shal the better vnderstande thys misterye, if you marke Christes dede, when his holye sacrament was first instituted. Christ him selfe satte at the table with his .xii. Apostles, and taking the bread, that stode before them, euen such bread, as they then vsually had to eate with the pascall lambe, and gaue thanckes to hys heauenlye father, and brake that bread, and gaue it to them saying: Take, eate ye, this is mi bodi whiche is broken for you. They dyd take the bread, and did eate as he commaunded them. and they dyd drincke the cup that he delyuered them saying: this is my bloude of the new testament, which is shed for you. Yet, it was the next daye, ere his bodye was broken, and hys bloud shed vpon the crosse for vs, and he sat whole amongst them at supper, and him selfe did eate of that same bread, which he called his body, and dyd him selfe drinke of that

of that cuppe which he called his bloud, therfore by faith they dyd receyue and eate his body & drink his bloud. They beleued that hys death and passion shoulde be for them, and into remission for theyr sinnes: as we now, that Christ is ascended into heauen, by faith doo eate his body broken, and drincke his bloud shed, although that he liueth & sitteth on the right hand of his father. But Christes very naturall bodye is not toren with our teethe, as the Capernites errour thincketh, nor yet his bloud dornk with our throtes & mouthes. But Nicholas, haue you not a soule as wel as a bodye? Nicho. Yes that I haue. Oliue. What maner of thing is your soule? Nicho. By mi troth I can not tel. Olyu. I thinke Nicholas no more cã the greatest doctor of them al. And therfore because the soule is vnknowen vnto vs. the scripture speaking of the soule & those thinges that appertain vnto it, vseth such wordes as we are acquainted with, & ascribeth those things vnto the soule that ar pro-

pet vnto the body. So Dauid said: My soule O Lorde thirsteth vnto the. And Christ saith: Blessed are those that hunger and thurste for rightuousnes. The harty desire of the soule, is the hunger and thurst of the soule: as the herty desire of meate and drincke is the hunger & thurst of the bodi. Therfore when a sinner feleth the burden of sinne vpon his conscience, and the lacke of strength and power, to do the wyl of God, and is touched wyth gods spirit, to be sory for this vnperfectnes, and longeth fain to be deliuered, this is the hunger of the soule. This hunger is not satisfied tyl he heare the preaching of christes bodie broken for our sinnes, & that by his bloudshed, our synnes ar forgiuen vs, our infirmities healed, & we receiued into the grace and fauour of God. But when we beleue this, then is our hunger slaked, and our thurst put away, that is: we feare no more dampnation, but knowe that in Christ we haue our pardon. Thus we eate Christ, beleuing that his body was broke for vs,

for vs, and that his blud was shed for our sinnes. Nich. wherfore eat we the Sacrament than? we maye do this by heating the preaching. Oliu. I am glad þ thou askest me this question: for it seemeth thou wouldest faine vnderstand some=thing of this matter. As to Writin=ges men set to seales, for a confyr=mation of the same writinges, so Christ set to his worde, his Sacra=mentes, for a confirmation of our faith, in his worde. And to put vs the better in memory of the gifte geuen vnto vs by his word, he cal=led the same Sacramentes, by the name of the gift geuen vnto vs in them. So circumcisiõ is called the Lordes league, the pascal lambe is called the Lordes passing thorow Egipt, Babtisme is called the new birth. and the breade and wine is called the bodie and bloud of the Lord. Therefore Nicholas marke wel this. In the Lords Sacraments ther ar. ii. things. an earthli thing, and an heauenli. In Baptisme, the earthli thing is water, that wash=eth the bodie: the heauenlie thing

Is the blod of Christ, that washeth the soule, and the holie gost renuing the hole man, and sanctifying him in Iesu Christ. In the holi supper of the Lord, the earthli thing is bread and wine. that we receiue at our mouthes into our bodyes, which are digested in our stomaks, and bi the natural powers conuetted & chaũged into our substaũce, and the excrementes of thẽ naturalli cast forth frõ vs, as other meates be: but the heauenlie things. ar the blessed bodi of our lord & sauiout Iesus Christ. broken for vs, & his bloud shedde for vs, vpon the crosse, which we receiue bi faith, with al the blessed frutes and profites, that Christ bi his deathe, resurrection, ascencion, intercession and priesthoode, hathe obtained for vs. This swetelie and comfortablie we meditate in our mindes, bi the working of the holy ghost, itis distribute into al our actions & dedes, and we are wholi receiued into Christ. to be one bodie wyth him. as S. Paule saieth. Heb. ii. He that sanctifieth, and thei whiche

are

are ſanctified are al of one. And a-
gaine S. Paule ſaith. The cuppe of
thanke ſgeuing which we bleſſe, is
partaking of the bloud of Chriſt:
and the bread whiche we brake, is
partaking of the body of Chriſt.
For we (though we be many) yet ar
one bread, & one bodie, in aſmuch
as we al ar partakers of one bread.
Nicho. Theſe ar good words, but
our ſir Iohn wil denie all this. and
we muſt do as our curate teacheth
vs. Oliu. What teacheth he you?
Nic. That he offereth vp Chriſt in
his Maſſe. for our frendes ſoules.
Oliu. Yea but take awai moni that
ye like fooles giue him, and he wil
ſing another ſong. In verye dede,
Chriſt was offered for our ſinnes, Heb. ix. x
but that was once for al, and then
he offered him ſelf vpō the croſſe
as our Crede ſaith, & after he had
ſo (by that offering) ſatiſfied vnto
God, neither neded he anye more
to ſacrifice, nor we ani more ſacri-
fices, for vs. For by one oblation
once offered. he hath made per-
fect vnto God. al that are ſancti-
fied. Sir Iohn therefore is a falſe

Antichriſt, and a diſceiteful iugler in this point, & teacheth his owne dreame, and not gods worde. And (I pray you) what woorde of God hath ſir Iohn, to hang vp the Sacrament in the pixe? Nicho. Mary ſir it is a goodly ſight in the churche. Oliuer. But Nicholas, oure crede ſaith, that Christ aſcēded in to heauen, and ſitteth on the right hand of God the father almighti. And S. Peter ſaieth: The heauens muſte receiue him, vntyll the tyme that al thing be reſtored. And the angels ſaid, he ſhould come from heauen as he aſcended viſiblie, & ſhalbe ſene. Sir Iho̅ therfore doth great wrong, to hang vp breade in the Pixe, and to make the people beleue, that it is Chriſtes bodye or Chriſtes Sacrament either. Nich. why, is it not the holy Sacrament? Oliu. water in the fount, is no Sacrament, but when it is put to the vſe that Chriſt appointed it, then it is a Sacrament. So bread & wine are no Sacramentes, vntil they be put to the vſe that Chriſt appoynted, that is, to be eaten in remembraunce

Mar. xvi. Iu. xxiiii Actes. i.

braunce of his body brokē, and of his bloud shed: then are they Sacramentes, and the worthy receyuer hath the promises of Christ, but the vnworthie, receiueth hys condemnatiō. But whē the bread is made a gase, a pageāt of a plai, borne about for a pompe, & hanged vp to be worshipped, it is an horrible abuse of Christes Sacrament. For Christ neuer apointed any such worshipping of his sacramentes. Nicho. Why, may we not worshipp the holy sacramēt? Oliu. Yes forsoth, we do worthippe it with most high honour, when we vse it as Christ commaunded it to be vsed, that is, to eate the bread, and to drinke the cup, in Christes remembraūce. Nich. Nai, sir Iohn teacheth vs to sai a paternoster to the sacramēt, to find a light afore it & such like. Oli. Sir Iohn hath þ out of his owne brain. and vnlearned nole. Christ nor his Apostles, nor any of the auncient doctours, neuer taught any suche doctrine: But I pray you, what can sir Iohn do more? Nicho. Manye goodlye

thinges. Oliue. what I pray the? Nich. He cã make holy water, holy bread, holy palme, holy aſhes, & holy candels. Oliu. wherfore is holy water good? Nic. To driue a way diuels & troublous dreames, & to waſh away venial ſins. Oli. what calleſt thou veniall ſynnes? Nich. Light ſinnes. as ſweatinge of cuſtome. by gods bodye, ſides, woundes &c. telling of ribauldry tales, drincking dronken. and kyſſing of prety wẽches. Oli. Theſe be horrible ſinnes in the ſight of
Epheſ. v. God. and S. Paule ſaith, for ſuch thinges ſake. the wrathe of God cõmeth vpõ the children of vnbeleſe. what calleſt thou deadli ſin? Nich. Loſing of Maſſe, Matins, & Fuenſõg. breaking of imber daies vigils and lenten. Oliu. Ah Lord,
Math. xv how you worſhip God in vayne,
Eſa. xxix being afraide to breake mens traditions. would to God men were but halfe ſo ready to keepe Gods commaundementes. But what remedye for thoſe deadlye ſynnes? Nicho. we muſt be ſhryuen to ſyr Iohn, & he ſhal geue vs penaunce.

Oliu.

Oliu. what is penaūce? Nic. That our goſtly father enioyneth vs: as to ſai. iii. paternoſters, in the wor ſhip of God and ſaint Iulian, to faſt ſaint Anthonies faſt, or to ſay euerye daye our Ladies pſalter. Oliue. And are thy ſyns then for= geuen the. when thou haſte done thy penaūce? Nich. why not? whē I haue made amendes for them. Can God haue any mote then a= mendes? Oli. Ye are deceiued Ni= cholas eueri wai. For firſt ye think that ſynne. whych in ſome caſt is rone. and that, which euer is hot= tible and great ſinne afore god. ye count it light, and ſmal. or no ſin. Againe. ye thincke your ſynnes to be put awaye. for your owne pe= raunce doynge. and for the wor= thyneſſe of your owne woorkes, whych is to to greate a blaſphe= mye. Nichol. why ſhoulde I not beleue. that I am abſolued, when Syr Iohn layeth hys hande vpon me? Oliuer. what ſaith he. when he abſolueth thee? Nicho. Many good woordes, I warrant you.

Oliu.

Oliu. I trow ſo, but what I praye the? Nicho. By my troth I can not tel, but beleue wel and haue well. Oliu. But howe canſt thou beleue that thou vndertãdeſt not? Nich. I beleue if I be ſhriuen. thẽ he beareth al the charge, & not I. Olyu. So maieſt thou be eaſly deceiued.

Ioel. i. Ezec. xviii ii. Cor. v. Ephe. iiii

But Nicholas, true penaũce or repentaunce, is a tournyng with the hart vnto God, hating and deteſting of the ſin afore paſſed, truſting to haue forgiuenes by Ieſus Chriſt. and fully ſtudying to liue a newe lyfe, in tyme to come. Thys ſhould ſir Iohn preache to vs in Engliſhe, that our hartes maye be brooſed vnto repentaunce, by the law, condempning vs, and quickened again bi the gratious promiſe of the goſpel. I ſay it ſhoulde be don in Engliſh, that we mai heat it, and vnderſtande it, beleue it, and ſo be abſolued from our ſins. For they that repent and beleue, are abſolued bi Chriſt. but ſuch as do not. ſir Iohn mai abſolue them at his pleaſure. but Chriſt abſolueth them not. Therefore a latin abſolu-

absolution, to an English sinner, is as good, as a shulder of mutten for a sycke horsse. And thynckest thou, that thou art able to make a mendes for thi sinnes? Nicho. whi not? Oliuer. wherfore died Christ then? if we could make amendes with our good dedes, what neded we Christ then? Neded his bodi to haue bene broken for our sinnes, if our dedes could haue made amendes? Or neded his bloude to haue bene shedde, if holy water coulde haue washed awaye our synnes? Christes death were in vaine, if we by our owne merites, might haue deserued reconciliation & pardon at the hande of God. Nicho. And shal I not do good dedes, fast and pray, and humble my selfe before God? Oliu. Yes Nicholas, if thou be hartely sory, thou shalt weepe and lament thy wickednes, fast & and tame thy sinful carcasse, pray and instantly aske mercie of God thi father. But yet al these cannot make amendes to God, for thy wickednesse committed, for then neded thou not Christs death, nor bloud Gala. iii.

bloud shed to be betwene God & the, but thou wilt not forsake that I trust. Nicho. No, god forbodde I should. Oliuer. Then marke thys wel, al thy good dedes are dewty for the time present, not amendes for thy time past. For if thou haddest done no sinne at all, art thou not bound to kepe gods commaũdementes? I trow yes. But if thou offend against gods commaũdementes, then must thou repent, & turne to god, and aske pardon in Christes name, and so obtain forgiuenes by his deathe, who hath made amendes for the, and from that time forward, walke in gods commaundementes obedientlye. And if thou haue hurt or harmed thy neighbour, reason wold thou shuldest make him amẽdes. Didst thou neuer fal out with non of thi neighbours? Nich. Yes by our ladi, somtime. Oliu. And didst thou no displeasure to thẽ in thine anger? Nicho. No by god, but as I came frõ the hai making, with mi pitch forke, I dabbed a Cowe of hys in the flancke, that she dyed of it.

Oliuer.

Oliuer. And what penaunce didst thou for that spiteful dede? Nich. I said .v. Pater nosters, in the worshyp of God and the .v. woundes, and gaue a peny to a poore man. Oliue. Here if thou hadst hadde a good ghostlye father, he shoulde haue enioyned thee, to aske thy neyghbour forgiuenes. and gyue him as much monie, as he hadde losse, by thy cruell and naughtye dede. Nich. Aske him forgyuenes quotha? I had rather his eien had bene out. Oliu. I beleue the, God will not forgiue thee, tyll thys be done, if thou mai by any reasonable meanes come to hym. But I pray thee tell me, when wast thou shriuen last. Nich. In Lent, when wast thou shryuen? Oliuer. I am shriuen euerye day. Nicho. Thou shryuen euery day? to what preist? Oliuer. To the highe prieſt God himselfe. Nicho. How canst thou come to god, to be shriuē to him? Thou toldest me. that I cannot se him. Oliuer. I doo not see him by bodilye eyes, but beleuyng hym to be euerye where present.

Math. v. Luk. xvii. Psa. xxxi

I bow

I bow mi hart & kne to him, knowledging the great ſinne and miſerie that is in me, and beſeching his merci & forgiuenes, of that which is paſt, & his holy defence againſt ſinne, in time to come. And if in any thing I perceiue my neighbour to be offended with me, if I be in the faulte, I ſeeke attonement, & make amẽdes: but if he be in faut, I am content to forgiue & pardon him. Nich. But thou doeſt no penaunce. Olyu. Yes, my hole lyfe is a penaunce, namely to mortifi the fleſh, and to ſtriue againſt ſin, and to forſake mine owne wil, obedyentlye to labour, to do the wyll of God. But what was thy penaunce Nicholas, when thou waſt laſt ſhriuen? Nicho. By god ſore penaũce. Oli. what a good felowſhip. Nic. I may not bewrai confeſſiõ. Oliu. Tel me, I warant the, it ſhal neuer come out for me. Nich. Mai I truſt the. Oliu. On my honeſty. Nicho. Sir Iohn ẽioyned me to faſt al the fridaies in Lent. and the .v. Ladie euens, bread and water. Oli. That was ſore penaunce for thee, that loueſt

louest good ale so wel. Nich. Further, that I should seke (barefete & wolward) our Ladye of walsingham, and our Ladi of Pitie of Dãkaster. Oliu. How canst thou seke them? they were destroied by king Henry the eight, a kinge of most godlie memorye, and destroier of suche manifest idolatries. Nicho. That is truth, but sir Iohn would haue me to be a beginner agayne, of those holy pilgrimages. For he douteth nor, but within a whyle, we shall haue them againe, or els other as holye as euer they were. Oliu. What haddest thou don that he gaue thee so sore penaunce? Nicho. Horrible sinnes, I cry God mercye. Olyuer. What. Nichol. It chaunced to be holye day vpon a Thursday. and vpon Friday morning. or I went to the plow, I was very hungry, and forgetting what day it was, I thought it had bene Munday, and so I eate a pece of a shoulder of mutten vnwares. But god knoweth I was ful sory for it. Oliue. O greuous synne? Nich. Another time, it chaunced the chalice

lice to be left at mi house, and one of the fete of it, hang out at a litle hole, and so I chaunced to touche it with my bare hands. Oliu. That was not so great offence. Nicho. No was? Out sir Iohn would sing no more with it, til it was new halowed. And he scraped mi fingers till the bloud folowed. Oliuer. Is not a mā better then a shepe. Nic. Yes that he is. Oliue. Then whether is holier, thy skin on thy handes, that God created, or the gloues that the Glouer hath tanned, and made of a shepes skin? Nich. I trow the skinne of my handes is holier. Oly. Why maiest thou then touch the chalice and the cloute that couereth it, with thy gloues on, but not bare handed? Nicho. I thinke it is, because I handle with my bare handes many foule thinges, as my flaile, my dongfork, mi spade, & so euery man the instrumentes of his occupacion. Oliue. Oh I crye ye mercie, ye are none of the cleane fingred gentlemen: But Nicholas beleue me, all men know not, what they haue handled ma-

led many times the night before they masse. But how sai you to S. Paul, that got his liuing with the labour of hys owne handes? and wrought with Priscilla & Aquila, sowing tentes, and leather couerings for thē. Might not he (trow ye) touche the chalice, because he had handled suche poore instrumentes as belonged to that occupation? Nich. Sir Iohn is none Apostle. Oliu. I beleue that, nor yet Apostolike priest. For if he were, he wold neuer make men to shote at a wrōg marke, with such blinde superstitiouse doctrynes: touche not, tast not, handle not: whych al perish with the vsing of thē, & are after the doctrines & cōmaūdemētes of men. Didst thou promyse to do thy penāce? Nic. Nay I bought it out partely. Oliuer. Then I see wel, sir Iohn is a Marchaūt. what gaueſt thou for it? Nichol. Tenne grotes, and so he changed my pilgremage into .x. Masses, v. of the v. woundes of our Lord. iii. of the purification of our Lady, one of the holy goſt, & one of Requiem,

Act. xviii. xx.

Collo. ii.

for al Christen soules. Oli. A marchaunt in deede, that selleth tyne flower, and bodies and soules of men: But who song these Masses? Nicho. Sir Iohn promised me, to sing them him selfe. Oli. wel, that was inough for x. grotes: but how dyddest thou wyth thy fastynge, wouldē he not fast for thee also? Nich. No he might not (he saied), for singing of Masse. For he must put wine in his Chalice. Oliu. The hipocrites binde heauy burthens, and lay them on mens shoulders, but they wil not once moue them with their fingers. Vvouldē he in no case release the? Nicho. Yes, at the last he changed my fasting to other good workes. Olyuer. what good workes? Nicho. Gilding of an image of S. Frañces. & another of S. Leonard. & bying of an holy water fat of brasse, with a brasen censer. Oliu. This cost the a good deale of siluer. Nich. I had rather haue spent al the siluer that I earned this month, then haue fasted. Oliu. I hat knewe sir Iohn well inough. And tel me one thig I pray the:

Apo. xviii

Mat. xxiii

the. What gaueſt thou weekely to the collectiō for the pore, when it was vſed? Nic. I gaue as neibours gaue, ther mai haue a meſſe of potage at my dore, & ſuch other, but ſiluer hath ben very ſkāt. Oli. It is very ſkāt, when we ſhuld do gods commaundementes, but we haue inough, to do our owne imaginations. And ſe the iuſt iudgementes of God: you that hinched & pinched to geue. ii. pence, or a penye a weeke, to the poore of your pariſh, which in dede are the very images of God, and Chriſte, nowe ſhal ye be plaged with gilding & painting of images, of tre & ſtone, and with a great deale of like trūperie, which are expreſſedly forbidden in the ſecond commaūdement of god. And wher as for reliuing the pore & nedy, you ſhuld haue had gods bleſſing, nowe for painting and gilding, ye ſhal haue gods curſe. Nich. But our ſir Iohn ſaith, images are leud mēs bokes. Oliu. Had he ſaid leud bookes, he had ſaid truly. I prai ye what had men learned of images, afore the

of the ſcripture came amongſt vs? Learned we any other thing, then that the prophet Hieremye complaineth vpon, to lye, & to forget God, and to runne after ydols, as the old idolaters did? Hereof cam our famous idols, at Ipſwiche, at VValſingham, at Canturburye, at Hayles, at Dunſtable, and euerye where. For the Iewes had neuer mo idols, mo blinde ſuperſtitions, mo deteſtable whoorehuntinges, then we had. And al this may we thanck our holi ipocrites, biſhops and ſhoren greaſed prieſtes, that ſet vs to ſchoole, vpon ſuch blind bookes. VVho coulde. xx. yeares agone, ſaye the Lordes prayer in Engliſh? who could tell anye one article of his faith? who had once heard of any of the. x. commaundements? who wiſt what Cathechiſme ment? who vnderſtoode any point of the holye baptiſme? As for the Lordes ſupper, no man euer knew, whither ther were ani ſuche thynges, or no. Yf we were ſycke of the peſtylence, we ran to Sainte Rooke, if of the Ague, to

Saint

Saint Pernel, or maſter Iohn Shorne: if men were in priſō, thei praied to ſaint Leonarde: if the welch man wold haue a purſſe, he praied to Daruel Gatherne, if a wife wer weary of her huſband, ſhe offred otes at Poules at Londō, to ſ. Vncumber. Thus haue we bene deluded with theit images, & thus we will be deluded ſtill. And our ſolempne doctouts preach as ſauerly in the maintenaunce of theſe idolatries, as thoughe there neuer had bene ani ſuch things. But Nicholas, beware of ſuch bookes, & ſuch leude ſir Iohns, that ſet thee to ſchoole vpon them. And harkē to gods cōmaundementes, which ſaith: Thou ſhalt not make to thy ſelfe any grauen image, nor ani ſimilitude of anye thing, that is in heauen aboue, or in earth beneth, or in waters vnder the earth, thou ſhalt not bowe thy ſelfe to them, nor worſhip them. I a ſure the Nicholas, the image made by mans hand, & ſet furth to be kneled, & knocked vnto, to be ſēced, licked, and kiſſed, or any other wiſe wor- Exod. xx.

shipped, is acursed of god. euē it, & he that made it. And as the holi
Psa. cxiii psalme saith: Thei haue eies & se not, eares & heare not, noses with out breath, or smelling, hāds with out feling, feete & go not, like thē mot thei be, that made them, & al that put their cōfidence & trust in them. Nich. Our forefathers had them in great worship. Oliu. It is full true, that is bred in the bone, wil not out of the flesh. Our fore-fathers & grandfathers, wer deluded with hipocrites; & shal we be so to? I told thee before that our forefathers that we shuld folow, at Christ, his prophets & apostles, not our grandsires, & great grand sires. And sure I am they worshipped none, nor gaue ani commaundement, that we should worshyp them. Nic. They are goodly thinges & become the church wel. Afore the churches loked more like old barnes. Oli. Nicholas ye speake like your self. I am sori for your old blindnes, that think al things goodly, that shineth gay in your eyes. & ye nothing regard what is accepted i the sight of god. Wold

it pleaſe ye wel, if one ſhuld come into your houſe, & paint the wals with cow dōg, or with maſer ſcourings. Nic. I ſhuld paint him with a cracked crown if I could cōe by him. Oli. Then as he ſhuld pleaſe you nothing, but rather caſt you into a fury, no more do theſe images makers pleaſe god, but prouoketh his anger. For god (in the writings of the prophetes) calleth images dong, filthe, abhomination: & the worſhyppers of them, he calleth whooremongers, backeſlyders, rūagates, & breakers of his league & couenant. Nich. we do not worſhip the thing we ſee, but god and his ſaintes that ar repreſented bi the images. Ol. No image cā repreſēt god, as the ſcriptur ſaith plainli. And I thinke, the apoſtles, prophets, martirs & virgis neuer knew ani ſuch pōpe or vaniti, as the puppets in churches ſeteth forth with vain gilding & painting. nether require thei ſuch honors, but wolde we ſhould honour the Lorde our god, of whoſe goodnes they receined ſuch mercie, to be made ſain-

 tes: And

And to honour them, is to folowe their faith, in beleuig gods word, and their vertuouſe liſe in keping gods commaundementes: and not ſo vainely without gods word, to paint and gild their images, to cã del them, and ſence them, and ſo commit idolatrie. VVhat and thy ſeruaunt ſhould ſerue thee, as he liſt, & not as thou apointedſt him? Nicho. Then woulde I giue hym wages, as I thought he had deſer ued. and not as he looked for. Oli. How ſhal thy ſeruãt know, what thy minde is, for him to do? Nich. He muſt aſke me, and I wyll tell him. Oliue. So then we muſt aſke at gods word, and learne there to know his pleaſure: and according to the ſame we muſt doo. But in this gods cõmaundement is: thou ſhalt make none, thou ſhalt wor ſhip none. Now, were he a good ſeruaunt, that wold worſhyp the wyth breakyng thy commaunde mentes? Nich. Nay by my trothe. Oliu. No more worſhippeſt thou god, or his ſaintes, but committeſt groſſe idolatrie. God is a ſpirit. & thoſe

thoſe that wil worſhip him, muſt worſhip him in ſpirit and truthe. That is, we worſhip not god, tyll we doo (from the botome of the hart) acknowledge his almightye power, and goodnes, & truly fear him, and truely loue him. and ſtudiouſly ſerue him, with the faithful obſeruation of his commaundementes. So ſhal we nede no viſible image, to expreſſe vnto vs the inuiſible God. And as cõſerning worſhipping of the ſaintes, it is far other then painting or gilding of images, or finding of lightes before them, as I haue before told the. Nicho. And me thinck it becommeth the churche wel, and is a goodly ſight, to ſe the ſweete images, well paynted wyth fayre lighres afore them, & a very good ſmel to feele the perfumes and odours, whē ſir Iohn ſenceth. Oli. This is thy thinck-ng, but S. Paule aſked the Corinthians. how agreeth the temple of god and idols. And as for candels. they dyd well in churches. when the people met in the night, as the old Chriſtians

were

were wont to do for feare of per-
secution, and we do yet on Christ-
mas daye, & Easter day mornyng.
But in faire day light, men neede
them not, and the images can not
se them. And yf perfumes were
burnt to purifi the aire in the chur
che, it is tollerable: but to do it, to
the saintes, which are in heauen,
it is nedeles, and to do it to the y-
mages of tiber, or stone, it is starke
foolishe fransie. In very deede in
Ex. xxxvii the olde Testament, God made a
golden candelsticke, with lampes
burning vpon it, in the temple, and
he ordained perfumes and odours
to be brent vpon his aultar: but at
Heb. ix. the cōmyng of Christ, those Iew-
ish ceremonies ceassed. For when
Christ (the true lighte) was come,
and had shedde furth the bryght
beames of hys Gospell, then the
light of faith nourished wyth the
Mat. xxv. oyle of good workes, so shone in
the church. that is, in the faithful
congregatiō of Christes disciples,
that al the world might see theyr
faith, mekenes, pacience, goodnes
temperantie, sobernes, constaunt;

con-

confessiō of Christ, charitable be-
hauoure to all men, with all other
their good workes, & glorifi their
father whiche is in heauen. Thus
the swete perfume & odour of the
knowledge of Christe, fylled the
hole world, & in euery place, drew
the people to run vnto him, that is
their most true louer euen our lord
Iesus Christ. Nich. wel, say what
ye list, it is good to haue such thin
ges in the church. Ol. what calleſt
thou the church? Nic. The church
(mā) wher we hear our deuine ser-
uice. Masse, Matins & Euensong.
Oli. The church is the cōgregatiō
þ beleueth & professeth the name
& doctrine of Iesus Christ. & right
ly & deuli administeth & vseth the
sacraments, as Christ ordained &
cōmaūded. And so we ar the chur
che & temple of god. & euery one
of vs is a temple. Nich. Are we the
temple of god? Oliuer. Saint Paul
saieth so: ye are the temple of the
lyuyng God, as saith God. I will
dwell amongst them, and walke
amongst them, and wyll be their
God, and they shalbe my people.
ii. Cor. vi.

Nicho.

Nic. And is not our parish church an holy place, and the temple of god? Oliu. Yes, if it be holily vsed. Nicho. what calleſt thou holily vſed? Oliu. when gods woorde is preached, and the people taught
Hier. vii. to know one euer liuing god, and
Math. xx. his ſonne Ieſus Chriſt, whom he hath ſent. But if gods woorde be blaſphemed, and railed vpon, errours, ſuperſtitions, and idolatries maintained, then will God refuſe our churches, chappels, and al our aſſembles, and tell vs, as he tolde them at Hieruſalem, that we haue made his houſe a den of theeues.
Ap. xviii. And in the reuelation of S. Iohn, thoſe places that refuſe Chriſtes word and goſpel, and maintayne falſe doctrine and idolatryes, are called Sodome, and Egipt, & Babilon, mother of whoredomes, & abhominations, the dwellyng of deuels, and habitation of al foule ſpirites, and a cage of al vncleane and hatefull birdes. Nicho. well Oliuer wel, I feare me ye wil (one day) ſmoke for this geare. Oliuer. whi Nicholas, what ſhould I diſ-

ſemble

ſeble with the, that art my neigh-
bour? but plainly to tell thee the
truth. what are our paryſh chur-
ches now? Gods word is taken a-
wai & caſt aſide, as a thing of nou
ght, and out blinde guides, mum-
ble vp their latin Matins, Maſſe &
Fuenſong, cũuring their holi wa-
ter, and ſalt, and geuing their holi
bread, but no word of god is read
in the mother tong to the people,
no calling men to repentaũce and
amendement of lyfe, no menciõ is
made of Chriſtes death nor paſſi-
on, but all theſe thinges that our
moſt godly kinges, with great la-
bour, coſt and trauaile, and wyth
the paineful ſtudi of the Clergie,
reformed in many yeres, all this (I
ſay) haue the popiſh biſhops and
prieſtes caſt downe, in one houre.
Nicho. Yea, that am I glad of. For
now I may haue leiſure to praye,
afore we could not pray for hark-
ning to the prieſt. Oliu. And didſt
thou herken to the prieſt in dede?
Nich. Yea that I did. Oliu. Howe
began he Matins? Nic. what wot
I now? Oliu. A goodly herkener,
that

that toke hede to no worde that he ſpake. For haddeſt thou taken hede, thou moughteſt haue learned many goodly praies. For whē he began Matins, ſaying: O Lord
Pſalm. 1. open thou my lips, and my mouth ſhal ſhewe foorthe thy praiſe. Yf thou haddeſt learned this well, & hartely praied it, euerye morning, then ſhould not thy mouth haue bene thus ready to railing, ribawdrie talke and ſwearig, as it is. For doubtles God openeth not ſuche lips, but the diuell openeth them. Neither is ſuch talke, gods praiſe, but his moſt hieſt diſpraiſe. Again what praier can be more godlye, thē the verſe folowing, to be ſaid at the beginning of al thi labours? O Lord make ſpede to ſaue me. O
Pſa. lxix. Lord make haſt to helpe me. And in the ende of thy day worcke, to ſaye prayſing God: Glorye be to the father, and to the ſonne, and to the holye Ghoſte: As it was in the beginnynge, is nowe, and euer ſhall be worlde wythout ende, Amen. Sure I am Nicholas, ye can haue no ſuche learning nowe to

praye

pray. I pray the what saiest thou in the Matins time? Nich. Mi beades. Oliue. Canneſt thou saye the Lordes praier? Nich. Nay nor our Ladies neither. I can say mi pater noſter. Oliu. what is pater noſter? Nich. Mary Pater noſter, what cã ye make of it? Oliuer. A good Nicholas, you honor god with your lips, but your hart is far from him. Esa. xxix. Math. xv. Nich. By God sir, and we thincke on god & our Ladi, when we say our Pater noſter, & pray for al our good frendes soules, as wel as ye. Oli. I thinke ye do. But what aske ye of god, when ye saye: Dimitte nobis debita noſtra &c? Nic. Mary I pray to God to haue merci vpon al Christen soules: and to saue their lyues, that I fare better for. Oliu. That is wel done. But why haue you not learned the Lordes praier in english al this whyle? Nic. Sir Ihõ had me, kepe me to mi old Pater noſter (for he said the newe wold not abide alway. And nowe I see he is a true man. Oliuer. And art thou glad, that the Scripture is taken awai out of the churches?

Nicho,

Nicho. Yea by my trothe am I, for we had neuer mery worlde synce this geare begã, but hũger, derth, lacke of monie, and much trouble euery where. Oliu. O blessed god, heare the blasphemies of the wicked world. They refused thi word (O Lorde) and liued a detestable life, and when thou plagest them, to cal them to repentaunce, and amendment, they receiued not thy correction, but ascribed all those euils to thy woord. But Nicholas Nicholas, trowest thou that God wil not now viset al your sinnes, and punish them with sword, pestilence, wilde beasts and famine? Yes trulie wil he. & that the more sharpely, because that to all your old abhominations, ye adde thys blasphemie, and are lyke the wemen of the Iewes, in the tyme of Hieremie the prophet; whõ when the holye Prophet rebuked, for
Hie. xliii. their worshippig of Diana an he then idole, which idol thei called the quene of heauen. They wyth many stubburne wordes, layed al the blame of their miserable captiuitie,

tiuitie, vpon the prophet of God,
and vpon his preaching, and ſaid,
as ye ſay nowe: They had neuer
mery world, ſince Hieremie prea-
ched, but they were puniſhed, and
euen ſo ſhal ye be. The lyke dyd iii. Regū.
wycked Achab, he layed all the xviii.
blame of the plages that god had
ſent, vpon Helyas the Prophet.
But Helyas aunſwered hym: It is
not I that trouble Iſrael, but it is
thou (O Achab) and thy fathers
houſe, that haue forſakē the lord Oſee. iiii.
your God; and haue ſerued Baal. viii.
So Nicholas lay the fault, where it
is worthy to be layed, and doubt
ye not, but the day is at hand (ex- Prou. i.
cept ye repent) that as ye now caſt
away God and his word, ſo wyl
god caſt you away, and as he cal-
led to you, and ye would not heat
him, ſo ſhal you cal to him, and he Pro. xviii
will not heare you. And you that
haue ſtopped your eares, that ye
might not hear the law, God ſhal
ſtop his eares frō you. & your prai
ers ſhalbe accurſſed. Nich. Tuſh,
care not for that, God was neuer
better ſerued, thē he is nowe, Mat-

ſins, euenſōg, & maſſe, goodli ſōg with pryckſong, & organs & we do all good thinges, as we were wont to do. Oli. Yea, yea, ye ſerue him, as ye liſt, and not as he commaundeth. For he commaundeth you to beleue in his ſonne, and to folow his holy word; but thys ye leaue vndone, & then ye pipe hym a daunce, on the organes, Nicho. Ther is nothing pleaſeth the. Oli. what can pleaſe ani Chriſtiā hart, when he ſeeth gods worde ſet aſide and contemned? But Nicholas. wherefore ſerueth holye candels? Nich. To light vp in thūder, and to bleſſe men, when they lye adying. Oliuer. The true light for thē that lie adying, is to know the ſweete promiſes of Ieſus Chriſt, howe he dyed for our ſinnes, and purchaſed for vs reſurrection and life: that euery one that beleueth vpon him, ſhould not periſhe, but paſſe from deathe vnto lyfe. As Iohn. xi. Chriſte ſaith: I am the reſurrectiō and lyfe, he that beleueth in me, although he were dead, yet ſhall he liue, and whoſoeuer lyueth, & bele-

beleueth in me, he ſhal neuer dy. Ioh. viii.
And againe Chriſt ſaith: Verelye, verelye, I ſaye vnto you, if a man kepe my ſayinges, he ſhall neuer ſe death. And againe in the goſpel of S. Iohn: Al that the father hath geuē me, ſhal come vnto me; & him that cōmeth vnto me, I caſt not away. For I came downe frō heauen, not to do mine owne wil, but his wil that ſent me. And this is the fathers wil, whych hath ſēt me, that of of al which he hath geuen me, I ſhould loſe nothing, but ſhoulde rayſe them vppe agayne at the laſt daye. And thys is the wyll of hym that ſent me, that euery man, that ſeeth the ſonne and beleueth on him, haue euerlaſting lyfe: And I wyll rayſe them vppe at the laſt daye. Thys lyghte ſo comforted Dauid, that he ſayed: Iohn. vi. Pſal. xxvi
The Lord is mi light & my helth, whom ſhall I feare. And agayne: Yf I ſhoulde walke in the myddeſt of the ſhadowe of deathe, I wyll not feare euell, for thou (O Lord) art wyth me. Thys lyghte cōforted old Simeō, that he ſaid: Pſa. xxii.

Luke. ii. Lord now letteſt thou thi ſeruant depart in peace, accordyng to thy word. &c. This holi candel ſhone ſo bright in S. Paules eies, that he
Phill. ii. ſaid: I long to be diſſolued and to be with Chriſt. This is our defēce againſt the thunder claps of gods wrath, that falleth vpon ſinners.
Ioh. viii. And wher this holy light of gods worde ſhineth, men walke not in darkeneſſe, but haue the light of life. But wher this is not, what can thy holy candel do, but light the into a wrong beleſe, & ſo lead the into the darke dongeon of hell? Wherefore ſeruеth holye palmes? Nich. To make croſſes, to bear in our purſſes, and to ſet vp. vpō our windowes and dores, that the diuel come not nigh vs. nor into out houſes. Oliu. What if the deuil be in the houſe, or euer the croſſe be ſet vp? Nich. Then let him flye away on the diuels name. Oli. How ſhal he flye out, ſeing the doores and windowes be ſo croſſed, that he dare not come nie them? Shall he creepe into the benche hole, or fly out at the top of the chymney?

Nich.

Nich. He maye if he liſt, for I beleue he hath no power to come ny the holy croſſe. Oliuer. what if a croſſe were ſet there, made of an haſell ſticke, or of an vnhalowed palme? wer it not ſo good as this? Nich. No mary were it not. Oliuer. why ſo? Nich. For this made vpon Palme ſundai, in the paſſion time, of halowed palme. Oliuer. Se the craftie diuel, and how the people are deluded with blinde guydes. The old church kept a memorye the ſũday before Eſter, how Chriſtes glory was openly receiued & acknowledged among the Iewes, when they met him with date tree bowes, and other faire bowes, and confeſſed that he was the ſonne of God, commen into the worlde to ſaue mankinde, and the goſpel declaring the ſame, was apointed to be read on that day. But nowe our blind leaders of the blind toke away the knowledge of this, with their latine proceſſioning, ſo that amonge. x. thouſande, ſcarce one knew what this ment. They haue their laudable dumme ceremonies.

with lẽten crosse,& vptide crosse, and these two must iustle,til Lent breake his necke. Then cakes must be cast out of the steple,that al the boyes in the parish must lie scamabling together by the eares.tyl all the parish falleth a laughig. Nic. By our Lady I haue laughed well at it ere this. Oliu. Yea Nicholas, I warant the, the deuil laugheth ful merily,that he coulde with suche preatye toies,mocke out Christes gospel. And then, where the auncient fathers,apointed the history of Christes passiõ,to be read,that it being wel knowen vnto the people,they might the more depelier weigh the causes of the same,and profit that cõmeth vnto mankind, this the deuil,& his ministers mocked out with the latin tong,Whiche many times neither the priest nor people vnderstode. But Lord what Apes play made thei of it in great Cathederal churches,& Abbaies? Nich. what did they there? Oliu. One comes furth in his albe, and his long stole(for so they call their girde that they put aboute

their neckes) thys muſt be leaſhe wiſe, as hunters weares their hornes. This ſolempne ſyre, played Chriſtes part, a gods name. Then another cõpanye of ſingers, chyldren and al, ſong in prikſong, the Iewes part. And the deuil (the deacon I ſhould haue ſaid) read the the middel text. Nicho. what dyd the preſt at the alter al this while? Oliu. He ſtoode mum, and played Iudas, that betrayed his Mayſter. And in the meane time, becauſe it was teadiouſe to be vnoccupyed, ſnche playne ſoules as thou art, made croſſes of palme, to ſet vpõ your dorſs, & to beare in your purſes, to chace awai the diuel & god beſoten. Hath not our ſpiritualtie well ordred this matter (trow ye) to turne the reading & preaching of Chriſtes paſſion into ſuch wel fauoured paſtymes? But tell me Nicholas, hathe not thy wyfe a croſſe of palme aboute her? Nich. Yes in her purſſe. Oliuer. And a goon felowshyppe tel me, thinckeſt thou not ſometyme, the deuil is in her tounge? Syghe not man.

Nich. I wold she heard you, you might fortune to finde him in her tong and fist both. Oliu. Then I se wel he cõmeth not in her purse, be cause the holi palme crosse is ther but if thou couldest intreate her, to beare a crosse in her mouth, thẽ he would not come there neither. Nich. Saye you what you list, the holy crosse is good. Oliu. Nicholas, I take god to recorde, no man liuing, more highly estemeth the signe and token that Christ dyed on, then I do: but the holier it is, the more impietye is it, that the preaching of Christes deathe and passyon, that he suffered for vs, shuld be set aside, and the people deluded, with superstitious opinions. For such superstitious crossinges, rather bring the dyuell to house: then driue him frõ vs. Nic. Yea, and such as ye are, maye say what ye list. For the people lyked this better, then your preachings, and Sir Iohn hath willed the parish to bie a new crosse, that we might folow the good lord again a precessyon. Oliu. Why, wil he not

say

ſay the Engliſh Letanie, kneling in the bodi of the church, that the people mai ſay it with him? Nich. Tuſh, we care not for it, it is left of long ſince, it is to teadious. we wil folow the croſſe a preſſion, as our foreſathers did. Oliu. O folowers. it is great piti to ſe one blind folow another, til both fal in the pyt. Nich. Sir Iohn tolde vs, that Chriſt ſaid: If any man wil be my diſciple, he muſt folow my croſſe. Oliu. I can ſir Iohn thanck, he is a cūning coblet. The text (Nicholas) is thys. Chriſte declared vnto his diſciples, that he muſt go vnto Hieruſalem, and there ſuffer many thinges, of the elders, & of the high prieſtes, and Scribes, and be killed, and riſe againe the thyrde day. Here Peter (of a good carnal loue to his maſter) toke him aſide and rebuked him, ſaying: Maſter, fauour thy ſelfe, this ſhal not be. Then turned he about, and ſayed vnto Peter: Come after me Satan, thou offendeſt me: becauſe thou ſauoureſt not the thinges that are of God, but the things that are of men.

Matth. xv.

Mat. xvi. Mark. viii Luke. ix.

men. Iesus then said to his disciples: If any man wil folow me, let him forsake himselfe, and take vp his crosse and folow me. For whosoeuer wil saue his life, shall lose it: But whosoeuer shal loose hys life, for my sake and the Gospels, the same shal saue it. Here ye see what it is to beare the crosse, and to folow the crosse, and mark wel the order of the text: Christ declared that he muste suffer at their hãdes, which in verí dede, should of deutie afore al other haue glorysfied him. & his doctrine. Nic. who were thei? Oliu. The bishops, priestes & lawyers, as now adaies, one bishop being a ctafri lawier, worketh more mischiefe against the truth, then a. M. beside cã do. And yet the same, with fained wordes of hipocrisi wil make al the world beleue that he seketh gods glori, the reformatiõ of religiõ, & cõmõ wealth of the people: Euẽ as Caiphas did when he said in the coũsel, it is expedient that one mã die for the people, & that the hole natiõ perish not. So sai they it is expedient that this doctrine of the

Ihon. xi.

gospell be destroyed, & the preachers burned so shal we agre with other realmes, & haue the hyest & greatest in the world, on our side. But Caiphas was deceiued, for ỹ wai that he purposed to saue the people, he destroied them, and his wiked coũsel fel on his own pate, as it wil do (without dout) vpõ our hipocrits, at the last. Now cõmeth peter, & as much as in him is, coũcelleth Christ to fauour himselfe. But then Christ preached this ser- To folow
mõ: that those that wil be Christs Christ.
disciples, must folow him, that is as Christ most earnestli & cõstantli did the vocatiõ, that his heauenly father apointed him, traueling frõ place to place, preachig & teachig the wil of god vnto the people calling them to repentaũce & amendment of life, & so won soules vnto the heauẽli father, so must al Christes disciples do theyr vocation with faith & diligence. And wold to God oure byshoppes, would well looke vpon thys texte: for it principallye toucheth them. And to take vp hys crosse dailye, is to suffer with patience the miserable

afflictions and tribulatiõs, pouer-
tie, neede, sorowe, syckenes, pry-
son, losse of goodes, catels, frends
and al other that god laieth vpon
vs. To take these things with qui-
et mindes, knowledging that thei
are laid vpon vs for our sins, to kil
sinne in vs, & to mortifi our flesh-
ly lustes and apetites, to raise and
stirre vp true repentaunce, & har-
tie inuocation vpon god, and pa-
cientlyand faithfully to waite for
deliueraunce at gods hand. Thys
is to take vp our crosses and to fo-
low Christ, euen to denie our sel-
nes, and to lose our liues for hys
word and gospels sake. This is a-
nother maner of peece of worke,
then to carye palme crosses in our
purses, or to go a procession after
a tinne. or copper, or siluer crosse.

ii. cor. iiii This S. Paul reioyseth in, saying:
we alwaies beare about in our bo
dies. the dying of the Lord Iesus,
that the life of Iesu might alwaies
appeare in our bodies. And again

Gala. vi. he saith: God forbid that I should
reioyce. but in the crosse of oure
Lorde Iesu Christe, whereby the
world

world is crucified vnto me, and I vnto the world, that is, the world greatli esteemeth outward ceremonies and shewes of holines, as the Iewes mutch boasted the circũcision of the flesh. and neglected the new creature of the mind, but Paul & al true Christians, reioyce not in sutche outward shewes of holines, but in the true holynes of the hart and minde, and espetialie lie in this high benefit and gyft of god, that they ar called to be parrakers with Christ, of the miseries and troubles of this world. And as the world euer despiced Christe, and coũted him accursſed, and so put him to the most vile deathe of the crosse: so hath it euer done by Paule, and al the Apostels, and all other that folow their doctryne. These must be dispiced and persecuted of the world. and not counted worthy cõmon breath. & aier. And Paule & his folowers the disciples of Christ, againe cõdemne the worlde by the iust sentence of gods worde. because they refuse Christ, cast aside the doctrine of hys

his gospel, and chose rather to be leade in the darcke dreames, and mistye imaginations of hipocrits, then in the cleare lyght of Gods holy scripture, and veritie, & thus is Paule crucified vnto the world, & the world is crucified vnto Paul God knowith, few bear the crosse thus, and yet this is it that Christ requireth of vs, to be his disciples to folowe hym, to denye our selues, and to beare our crosses. This was not spoken of goyng aboute the chutche yarde, wyth a crosse borne vpon a staffe, with a goodly bauuer cloth, but to folow him in out vocation, leading a godlye life, and (as I said) patiently suffering the tribulation of this world, for his woorde and truthes sake.
Nicho. Yet it is a good sight, to se sir Iohn, how he becommeth our best Cope, and vpon an hie daye to se al our Copes worne in procession. Oliu. Why haue ye Copes yet? Nich. Yea, as faire as euer we had. Oliu. Were not ye sworen to bring in al such thyngs before the kings cõmissioners? Nich. Yea, but we

We brought in two or thre of the worst, & kept the best behinde stil. Oliu. How will you excuse your selues of periury? Nich. we ar sori that we brought in any at all, and as for periurie, let god & vs deale it. Oliu. I am afraid it wil be a miserable dealing, when god will arise to iudge the wickednes of so vnfaithful people, that nether feareth God, nor regarded the othe made by his name, nor yet the cõmaundement of their king. It wer a much more better sight, to se sir Iohn become wel the pulpit, and declaring to the people, howe to folow Christ in godlines of liuing Nich. what say ye to processiõ in gang daies, when sir Iohn saith a gospel to our corne feldes. Oliu. I say nothing but this: yet that haue forsaken to folow god as he commaũdeth, shal be left to your self to folow your own inuenciõs. And as for yout latine gospels, tead to the corne. I am sure the corne vnderstãdeth as much as you, & therfore hath as much profit bi them, as ye haue, that is to sai, none at al

And

And manye times thys hath bene ſene, that the Clerke hath left the croſſe behinde him, and the prieſt his goſpel booke, and ſcant found the righte waye home, they haue bene ſo combred with malt wormes, & miſeled with the ſpitite of the butterie. Trow you þ god was not wel pleaſed wyth thys good Nicholas. Nic. I trow ſo. But fare wel, Maſſe wil be don, or I come. Oliu. It makes no matter for one day. I wil tead the a peece of the ſcripture inſteede of thy Maſſe. Nich. I care not for the ſcripture, and ſir Iohn bad me beware of it, for it wold make me an heritique. Oliuer. Sir Iohn then teadeth not the Scripture. Ncho. No, he ſaith he wil meddle no further then his portas. Oli. The Scripture is gods
ii. Pete. i. word, opened to vs from heauen by the holy prophetes, Apoſtles,
Pſal. cxix and Chriſt him ſelfe, it is the light to our feete, & candel to our foote
Pſal. xix. ſteppes: it is the law of life, vndefiled and holy, conuerting ſoules,
ii. Tim. iii it teacheth al things, that is good perfect, right wiſe & holy, to make the

the man of God perfect vnto all good woorkes. He is blessed that studieth in it day and night: but sir Iohns owelish eies, can not abide it. And as for his portas, ther is in it a meany of lies, craftili cloined, to deceiue such vnstable soules as delight in blindnes, deceiued thē selues, and deceiuing other. Nich. By our Ladye, sir Iohn is a good priest, say what ye list. Oliu. Is sir Iohn maried? Nich. Nay, he crieth phie on that. Oliu. what was the mater that sir Iohn was afore the Shriefe of the shire, a while a go? Nich. A naughty queane slandred him. Oliu. wherwith? Nicho. She had a childe in an old baren, & laied it to the priests charge, that he begot it. Oliuer. Thinckest thou it was not a slaunder of truth? Nich. Tushe, if it were hys, it was but a course of kinde. Oliu. Had it not ben better sir Iohn had dad a wife of his owne, as S. Paule saieth, to auoide fornication, let euery man haue a wife of his own, and euery woman her owne husband. Nich. what should priestes do with wi-

Psalm. i.

Matiage.

i. cor. vii.

tues? Let thē fast and pray, as their fore fathers did, & liue chast. Oli. Chast as sir Iohn doth? Nic. Tush he was shriuen or he went to mas, it was wel inough. Ol. Nicholas, I could sai somwhat, of the vnwedded priests chastiti, & tel the many preti histories how holili the foxes abstaine frō snatching of gose flesh, as oft as thei mai come to it

Epheſi.v. But as S. Paule saith, it is shame to speake those thinges that thei do: & for such thigs sake, cōmeth the wrath of god, vpō the childrē of vnbelefe, although ye make a

1. Cor. vii. tushing at it, & despice the holye state of wedlocke, in those priests that be maried. Yet do thei folow the cōmaundement of God. who cōmaundeth that euery man haue his own wife. & euery woman her own husband, to the auoiding of whooredome. And agayne Gods worde sayeth: If they can not abstayne, let them marrye, for it is better to marrye, then to bourne.

1. Tes. iiii. And againe Saint Paule saith: as concerning virgins, I haue no cōmaundement of the Lord. And again: This is the wil of god, euen

that you ſhuld be holy, & that ye ſhould abſtaine frō formcation, & Heb. xiii.
that euery one of you ſhuld know how to kepe his veſſel in holines & honor, & not in the luſt of cōcupiſcence, as do the Hethen which know not god. And again he ſaith wedlocke is to be had in honor, among al mē, & the bed vndefiled, for whoorekepers & aduouterers, god wil iudge. Nic. This was ſpoken of men, but ſit Iohn is a prieſt. Oliu. He is no angel, nor yet ſtock not ſtone, as apeareth by the preti babe. But Nicholas is not mariage an holi thing? Nic. Yes that is it, & preſts tel vs, it is one of the. vii. ſacramentes. Oliu. And is not prieſthode holi alſo? Nich. God forbid els. Oliu. How chaūceth that holi prieſthode & holy mariage cā not agre together no better. Nich. By mi truth mā, I cannot tel. Oli. I wil tel the. S. Paul ſaith: the ſprit ſpeketh euidentlye. that in the latter 1. Tim. iiii.
daies, ſome ſhal depart from the faithe, and ſhall geue heede vnto ſpirites of errour, & dyueliſh doctryne, of thē whych ſpeake falſe

thorow hipocrisie, and haue their consciences marcked with an hot yron, forbidding to mary, and cõmaunding to abstain from meates which god hath created to be receiued with geuing thanks, of thẽ which beleue, & know the truth. Here may al men, that wilfully are not blynde, perceiue and see, from whẽce our prests wiueles life, that condempne Matrimonie. & maintaine so hily their single life, falsly named chastitie, commeth euen from spirites of errour, from the deuil him self, who with that holy snare, hath drawẽ mani a thousand of soules, into most beastlye and filthie liuing. And this the hipocrites know well inoughe. For their owne conscience, is a witnes againste them, that they liue not al chast, but yet though thei know the truth, of a set malice and obstinatie, and for filthie lucres sake they teach and maintaine such a detestable estate. so as theues are brent in the hand with an hot irõ, ynto their perpetual shame, so these men are dailie burnt in their conscience

ſcience witneſſing againſte them, that their doctryne and vnchaſte liuing, pleaſeth not God. Therefore Nicholas, take hede of them, & remember the old ſaying: prieſtes & doues makes foule houſes.
Nich. I warrant you for ſir Iohn, he is as honeſt a mā (for an vnmaried prieſt) and is vengeaunce holy, as any is with in this .xx. myle: and as good a companion. Oliue. what call ye an honeſt man, and a good companion? Nicho. A good fellow that wil kepe company all day at the good ale, and ſtplaye his xl. pence at diſe, with anye good felow that commeth: Yea, I haue knowen him kepe companye two daies & two nightes with good felowes ere this. Bi god I dare ſay this for ſir Iohn, if he wer as wel ſene in the chapters of the Bible, as he is in the tables, diſe and cardes, by God Oliuer, he might reaſon with the beſt of them, and yet I ſpeake not this becauſe I wold praiſe him. Yea, yea, I tel ye, as litle learning as he hath, he is a moren felowe. Oliu. Happy ye are the

A good cōpanio.

shepe that haue such a shepherd, and the soules that sir Iohn syngeth for. Your Alewiues loue him wel, I dare say, and make much of him. Nicho. By Saint Iulian, elles wer thei to blame, for he is a good customer of theirs, and spendeth more siluer among them, then ani sixe in our parish, I dare wel say. The bel toleth, I haue lost sacring a vengeaunce on it, with babling with the. But yet I trust to see my maker daunce about the cuppe: I wil runne a pace. Oliu. I haue lost al my labour, with talkyng wyth him. Alas it is pitie to se the plain and simple people, thus deluded and brought to suche a miserable ease, that they embrace lyes, in stede of truth, and errour and superstition, in place of true godlynes, and Christian religion. But euen this was before prophecyed:

ii. Tes. v. that Antichrist, the son of perdicion should come by the woorking of Sathan. with al lying powers, signes and wonders. & inal disceiueablenes of vnryghtuousnes, among them that perishe, because they

they receiued not the loue of the truthe, that they might be saued. And therfore god shal send them strong illusion. that thei shuld beleue lies, that al they might be dāned, which beleue not the truth, but had pleasure in vnryghteousnes. But our Lorde Iesus Christe will come shortely. and with the breath of his mouth destroye that aduersary. He shal not be destroied bi swerd, nor strength of mans power: but by the power of god, & bi the swerd of his word. Come Lord Iesus, lighten the eies of tho blinde, conuert the hartes of thy people: heale our backeslidinges, and treade downe Satan and Antichrist his chaplaines. And let thi holye name and woorde, euer more and more, be magnified among vs. Let al true Christen hartes say Amen. Amen.

zach. iiii.
Apo. xix.

Finis.

A DIALOGVE OR COMMVnication for two children, or vnlettred folkes, profitable and easye to be learned.

WHo made you?
God almightie.
wherof made he you?
Of the mould of the erth
VVhat hathe he done more for you?
Geuen his sonne for me.
VVhat is his sonnes name?
Iesus Christ.
VVhat is Iesus?
A Sauiour.
How hath he saued thee?
He hath redemed me.
wherfrō hath he redemed thee?
From sinne, death & dampnatiō.
VVherewith redemed he thee?
VVith his precious bloud.
VVhat is Christ to say?
An anoynted.
VVho anoynted him?
God the Father.
VVherwith anoynted he hym?
VVith the holy ghost.
why is he called Christ, or anointed?
For he is king, bishop & prophet.
Of whom is he Kyng?
Of al Gods elect.

VVhat

VVhat doth he for them?
Gouerne and defend them.
VVhat is Christ more?
Our highe priest and Byshoppe.
Howe is he priest and Byshop?
Ordained of God.
After what order?
After the order of Melchizedech.
VVhat sacrifice offred he?
His own body vpon the crosse.
what doth he sãctifi bi ꝑ offrig?
Our consciences frõ dead workes.
VVhat are dead workes?
Synne and wickednes.
VVhat is Christ els?
The great prophet promysed.
VVhat is a Prophetes offyce?
To declare the conncell of God.
what coũcel hath Christ decla-
The gospel of Peace. (red?
what is the Gospell?
A preaching of glad tydynges.
what glad tidynges?
Forgyuenes of synnes freelye.
what callest thou freelye?
It cost them nothing.
whom cost it then?
Our Lord Christ.
what cost it him?

Hys

His blessed hart bloud.
To whō is forgiuenes preached
To al that repent and beleue.
What must they repent?
Their former euyl lyuyng.
How must they repent?
From the botom of their heartes.
Must we not confesse our syns?
Yes verely.
To whom must we confesse thē?
To God, whom we haue offēded.
Must we not confesse to a priest?
Yes, when nede is.
When is it neede?
When we can not otherwyse quiet our consciences.
Wherfore should we go to the priest?
That he may do his office.
What is his office?
To preach the law and the gospel and to absolue vs.
Why must he preache the lawe?
To broose oure heartes vnto true repentaunce.
Whi must he preach the gospel?
To teache vs to flye to Christe to rayse vs.
How doth the law broose our harts?
It sheweth vs gods wrath & dāna tion for our sinnes.

How doth the gospell rayse vs?
It sheweth our sacrifice and atonement maker.
who is that?
The lãbe of god, offred for our sins
who is that lambe offred?
Iesus Crist crucified.
How often was he offred?
Once for al vpon the crosse.
who offred hym?
Himselfe and none other.
Doth not the prist daili offer him?
No, he dieth no more, nor is no more offred.
Is not the ministratiõ of the lordes suppet, a sacrifice?
It is a memory of Christes sacrifice, done on the crosse for vs?
Can we make no sacrifices to god?
Yes, iii. maner of sacrifices.
what is the first? (to god.
Praise and thankesgeuing, & prayer
How is that called in scripture?
The fruit of their lips, that confesse the Lordes name.
what is the second sacrifice?
Almes dede. & mercy to our neyghbours.
How is that called? (bours.
A swete smel accepted and pleasing to god,

what

What is the third sacrifice?
Mortifiyng of our carnal lustes and desires.
What is that named in gods word A liuely acceptable offring to god?
Can the preist absolue vs from our sinnes?
Ye, if he repent & beleue the gospel
What if a mā repēt not nor beleue?
Then the prist cannot absolue him.
What if he repent and beleue?
Then the prist cannot bynd him.
Howe doth the preist bynde and absolue?
By the preaching of Gods worde.
What if the prist be ignoraunt of gods word?
Then is he a blind guide.
Cannot an ignoraunt prist lead vs?
Yes, into the pitte of hell.
What must he do that is forgeuen his sinne?
Bringe fourth worthi fruites of repentaunce.
What ar worthy fruits of repētāce
A godly lyfe amending that he before offended in.
Geue an example.
The dronkarde must leaue his dronken

A Dialoge.

dronkennes.

Another.

The lechourer muſt forſake hordō

A thirde example.

The ſwearer muſt leaue ſweatinge and honour the holy name of god.

Where learneſt thou this?

In S. Peters epiſtle the. iii. chapter.

What ſaith he?

Turne from euyll and do good.

What reward ſhal thei haue that do ſo?

The grace and fauour of God, and life euerlaſting.

God grauntvs all to doe ſo, and euer to walke in his truth.

Amen, and thankes to God for the light of his holy word and goſpel.

Amen.

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